

Christian Charity,

O R,

Seasonable Advice to a Friend.

Communicated by Letter to a young Gentleman, his Kinsman, to perswade him to a Virtuous Course of Life.

[†]
Wisdom that is hid, and Treasure that is hoarded up, what Profit is in them both?
Eccles. 20. 30.

To Reprehend well, hath been said to be the hardest, yet the most necessary Part of Friendship; ——— *And a word spoken in due season, how good is it?* saith Solomon, Prov. 15. 23.

Quicquid precipies esto brevis ———
Horace de arte poet.

Nec omnia, nec nihil.

By P. A. Gent. Author of the New-years-gift, or Advice to a Godson.

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The P R E F A C E.

I T being some years since, that the following Discourse, (a great part of it) was sent to a young Gentleman of a great Estate, my Kinsman, by way of Friendly Advice, which I hope was not altogether unuseful to him; and now in hopes it may be useful to others in the like Circumstances. I have thought fit to Print the same with some Additions, being animated therunto by the Considerations following, viz.

That (as one saith) It is every Man's Duty to make himself profitable to Mankind, if he can to many, if not to fewer, if not to neither, yet to his Neighbour, but however to himself; and most useful even to all Mankind, and to the height of those excellent Principles, which all the sober and serious Men, since the World began, have justified and applauded; according as a late worthy Author expresseth himself in Verse.

'Tis not my business to my self to live,
There's yet a nobler end, at which I drive.
The Oar that's treasur'd up, is sure abus'd,
And might as well not be, as not be us'd.

Suitable hereunto is that excellent saying of the Son of Syrach, Ecclesiasticus 24. 38. Behold I have not laboured for my self only, but for all them that seek Wisdom.

And considering that the honest Heathen Socrates is said to have made it his business in all Places wherever he came, to instruct Men in Moral Philosophy, Virtue, and Goodness; and even all virtuous Men take a delight to communicate to others what they have great esteem of themselves, and would willingly make others as happy as themselves. But more especially, I having read in our Chronicles, That one Thomas Scroop, Alias Bradly, of the Noble Family of the Scroops, in the Reign of K. Henry the 7th. who having lived a Strict and Religious Life in a secular State, and after being made a Bishop, and then was sent an Ambassador abroad; yet towards the latter end of his days, thought it no Dishonour to go about barefoot (in Norfolk where he lived) teaching Men the Ten Commandments, who, nevertheless is said to have lived to the Age almost of 100 Years. All which Great and Eminent Exemplars have excited me to make this poor Essay towards the promoting the same good End, the Honour of God, and the good of Man. And although it may be granted that we live in a more knowing Age, then to need to be taught the Ten Commandments, yet it may be much feared that we may yet stand in great need of being excited to the Practice of them, and other Christian Duties; and therefore it is my Hopes I may meet with a favourable Construction of my Intentions in the following Discourse; for in a vicious Age, and a torrent of wickedness; it is every Man's Duty to endeavour to stem the Tide, to prevent, if possible, the Deluge which is threatening

The

The LETTER.

Dear Cousin,

OUT of my great Respects I have for you, not only in memory of your good Father and Mother (now I hope in a State of Rest and Peace with God) but also my nearness of Relation to you.—I have taken the freedom to present to your View and Consideration, those few Maxims, Aphorisms and wise Sayings and Discourses of both *Heathen* Philosophers, and Christian Divines, and others, which I have taken more especial notice of. For as that wise Man, the Son of *Syrach*, *Eccles.* 8. 8. *Adviseeth us, despise not (saith he) the Discourse of the wise, but acquaint thy self with their Proverbs; for of them thou shalt learn Instruction:* But then we must also consider that moral-Precepts are learned, not to be repeated but practised. Maxims and Doctrins, when well digested (as our meat) Convert into Nourishment, and make the Soul and Mind Healthful and Vigorous, as a late Author telleth us.

And, *Cousin*, Considering that Transient Discourses (as we say) many times prove ineffectual and useless, for want of time to weigh and consider them, I have made choice of the present Method of imparting my Mind to you by Letter, and this with all Respects, deference and Affection imaginable.

And may I use the Words of a Great Prince of this Nation, once to his Council, the Parliament; *Above principium*, let me begin with God, that *Optimus & Maximus*, the best, the greatest of all Beings (as the *Heathens* used to stile him) our great Lord and Benefactor, which caused the Son of *Syrach*, aforesaid, to say, *Eccles.* 10. 24. *Great men, judges, potentates shall be honoured; yet there is none of them greater*

greater then he that feareth the Lord, and *Ecclus. 1. 11. 12.* The fear of the Lord is honour, glory, and gladness, and a Crown of rejoycing. The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life. For to speak truly, *Bonum Corporis est animus, & bonum animi est Deus*, (i. e.) The Good of the Body is the Soul and Mind, but the good of the Soul and Mind is God. The Son of *Syrach* again telleth us, *Ecclus. 31. 9, 10.* Blessed is the rich that is found without blemish, who is he, and we will call him blessed? For wonderful things hath he done among his People, who hath been tried, and thereby been found perfect; then let him glory, who might offend, and hath not offended, and might have done Evil, and hath not done it. For the great Philosopher, *Aristotle*, tells us, that Felicity is an Assemblage of three things, really beneficial. 1. That which depends upon the Soul, viz. The Endowments of the Mind, that is Wisdom and Integrity. 2ly, That which depends, or proceeds from the Body, as Health, Strength, Beauty, and the like. 3ly, That which is grounded upon outward Conveniences, as Riches, Nobility, Reputation, and the like, that depend upon Fortune; yet, (saith he) Vice is sufficient of it self to render life miserable, though accompanied with all Corporal Conveniences. No wonder therefore that *Metrocles* the Philosopher said, That a great Estate was a mischievous thing to one that did not know how to manage it wisely. As also that honest *Socrates* made this Observation, That he could not resolve the Case, whether a Rich Man was happy until he saw how he had spent his Estate. And the *Spanish* Critick hath this excellent Passage, at the top of the Hill of all the Virtues, sat Prudence as a Queen, reaching out in her Hand a precious Crown, with this Inscription; for him who knows a Mediocrity in Wealth.

And *Aristophanes* the Philosopher used to say, That virtuous and good Things were Amiable, and Vicious and bad Things were Deformed and Ugly, and that it was the same thing to be a Gentleman, and to be a Man of Virtue; (Gentlemen therefore of all others should study to be amiable and lovely, and hate Deformity) And that Virtue was a Weapon that a Man could never be disarmed of. Now Sobriety, (saith Monsieur *Charon*) is a way and kind of progress to other Virtues, and which is not painful to any but Fools and Madmen, according to that saying, *salubrium Consiliorum parens Sobrietas*. Now, Sir, it is to be observed that the first step to Virtue, *est Bellum Indicere vitiis*, &c. To enter into a War with our sensual Appetites: And accordingly the late Reverend Dr. *Tillotson*, when Dean of *Canterbury*, used to cite that Saying, *Magna pars virtutis est bene meratus venter* (i. e.) That a well governed Appetite was a principal part of Virtue, and accordingly the said before mentioned wise Man, the Son of *Syrach*, adviseth us *Eccles. 18. 30, 32.*) Go not after thy lusts but refrain thyself from thine Appetite; take not pleasure, in much good cheer. And venerable *Bede* advised Men to deal with Pleasures, as they did with Honey, to tast only a little of it with the tip of the Finger. And accordingly it was the saying of a Noble Spaniard. *Major sum, & ad Majora natus, quam ut sim mancipium Corporis mei*, (i. e.) I am greater, and born to greater and more noble ends, then to be a Servant, or Slave to my body.

And *Priscus* an excellent Philosopher tells us, That they who are broken with Pleasures, and indulging their Carcasses, grew headstrong, and at last became haters of Reason and Philosophy; wherefore he put a restraint upon himself in many things. And accordingly, upon one Saying to *Menedemus* the Philosopher, that there could be no greater Good then for a Man to enjoy whatever he desired, the Philosopher

pher answered, a much greater happiness for a Man to desire no more than is needful. Accordingly *Socrates* Triumphed, and said, How many things are there in the World of which I have no need? And that Riches, Nobility, and Birth, were so far from deserving to be valued and esteemed, that they were rather the usual Fountain of all Mischief. And as to Pleasure, that it was a greater Pleasure to conquer inordinate sensual pleasure, then to enjoy it. One said not Improperly, that Pleasure and Destruction are near of kin, but when Inordinate, they were Brothers;

And further, as to Pleasures, *Seneca* tells us, if we would have Pleasure, consider, wherein it consists, viz. in a knowing and virtuous Mind, and accordingly labour to obtain that, but this is a Work of Labour and Industry. Yet certainly its worth the while to purchase that Good which brings all other along with it; and that they are the most miserable of all Mortals, who deliver themselves up to their Pallates and Lusts. If it be Pleasure in this World that you covet after, why do you not give it your selves in the Blessings of a well composed and virtuous Mind, that's a Pleasure, Substantial, Sincere, Unchangeable, and Untainted. *Socrates* advised those who were Slaves to sensual Pleasure to pray to the Gods for better Masters. And as to sensual Pleasure, *Seneca* saith, it is a mean servile Transitory tiresome sickly thing, the good of the Belly, and only the Felicity of Brutes. And that he who knows the Irregularities of his own depraved Affections, had need keep a perpetual Sentinel upon them, as well as a Prince among turbulent Subjects, or else he will not be safe. Our Christian Warfare may be therefore said to be *Dura pugnā*, a hard Task, but this is as sure, that *Solus Amor in seipso diffunditur*, (i. e.) the Love of God knows no difficultys; and when also we have under the Gospel the assurance that God will enable us by his

Grace and Spirit, which he hath promised to such as unfeignedly beg it of him. And (as a late Author tells us,) That that may be called burs, which we may have for asking. Let us not then pretend to Impossibility of our Victory in our Christian Warfare, when even Nature went so far with honest *Socrates*, that it made him one of an excellent, most virtuous and obliging Temper, who was naturally of an ill, crabbed, and sour Disposition. What a shame therefore will it be, that we Christians should not be of the most, sweet Charming, Amiable, obliging Tempers of all other People in the whole World, far from all Sedition and Rebellion, &c. And this was truly verified in the Primitive Times, when that Holy Father *Lactantius* said, bring me a proud Man, a malicious, a covetous Man; and by Christianity I will quite alter and change him, make him Humble, Meek, Patient, Friendly, a liberal Man. And here may I make mention of but one instance of many in this kind in our own Nation, (passing by that other of the late Pious and Honest Judge *Hales* in our days,) viz. that worthy Christian, Sir *John Fineux* a Judge in *K. Hen. 8th's* Reign, of whom it is said, he hated nothing but what was Dishonest, he feared nothing but what was ignoble, and loved nothing but what was Just. And that he was, A most prudent Man, of a Noble Stock and Family, Famous for Justice, adorned with Piety, Eminent for Humanity and good Nature, abounding in Charity; and that he was also entire in his Devotion to that Sacred thing, called, Friendship, that Bliss on this side Heaven, made up of Peace and Love, who also is said to have prayed so much Morning, Noon, and Night, as if he never studied. And he would say, to day I have not lived, when he had done nothing, whose excellent Motto also was, *Misericordiam Domini Cantabo in Eternum*, (i. e.) I will sing of the Mercies of God to Eternity. Indeed that late Learned Divine Dr. *Stilling-*

lingfleet, when Dean of *St. Paul's*, telleth us, That Man is a Mass of Vanity and Disorder, naturally weak in his Judgment, wilful in his Passions, uncertain in his best Resolutions, violent in his worst Inclinations, strangely bent upon what tends to his Ruin, and hardly brought to understand and pursue his truest Interest. No wonder, then that *Diogenes* said, that most Men are within a Finger of Madneis; how great need have they then of the Instructions of the Christian Religion, and the Grace of the Gospel, to reform them? Learning Instruction, therefore (saith one) is Sobriety to the Young, Consolation to the Old, Riches to the Poor, and an Ornament to the Rich. And to one that said to *Diogenes*, that he was not fit for the Study of Philosophy, he answered him, why do'st thou then live? If thou takest no care to live well? For (as an other speaks) a Man may as soon be well without Health, as happy without Virtue and Goodness. Nothing therefore (as the Son of *Syrach* speaks) *Ecclus. 28. 14. Is so much worth as a Mind well Instructed. Eger animus semper Errat*, (i.e.) a sickly and unsound Mind always Errs and Mistakes; for the Mind of Man hath its Maladys, as well as the Body. And *Dr. Sibbs*, long since in one of his Printed Sermons, informs us, That whosoever is Corrupt in Faith, is Corrupt in Obedience in that degree, and that evil Opinions did breed evil Life. And therefore I may add, that it is requisite for a Man to have an humble, sober ingenious, temperate, teachable Mind and Understanding, as well as a Temperate and Chast Body. According to that Saying, *quid prodest vinum non bibere & ira inebriari?* (i.e.) What is a Man the better to be Temperate, as to Meat and Drink, and yet to be an Hypocrite, intoxicated with Spiritual Pride, Passion, Self-conceit, and Malice? A Philosopher, (saith *Plato*) must have a natural Affection to Truth, and an Aversion from receiving Falshood;

as also to be very Temperate and Virtuous, according as the wise Man, *Eccles. 27. 9.* Saith, *The birds will resort unto their like, and so will truth return unto them who practice in her.*

Knavery, (saith *Epictetus the Philosopher*) proceeds from vitious Principles, and the Corruption of the Mind, and also that Diffimulation and Trick is what no Circumstance can render excusable to a good Mind, an honest Man. Simplicity and Truth, (saith *Seneca*) is a great and wise thing, but Cunning and Deceit is foolish and mean. And that Honesty is that which raises a Man to Esteem; as possessing a Good that deserves the greatest Applause of all Men, and he cries out, oh! what a Mischief is too much Cunning? Accordingly, it was the Opinion of most of the Philosophers, that Honesty was the chiefest Good, yea, the only Good; and that when a Man had once lost his Integrity, he became as a noxious Animal, fit to be abandoned by all, yea, hunted out of the World. Now, what will then become of our sharp Men Without Honesty? fit to make Devils of?

A Man's Mind should (saith *Seneca*) be erected also above the things of the World, *O quam Contempta res est homo, nisi supra humana erexitur,* (i. e.) O What a poor despicable thing is Man, except he raise his Mind above the Things of this World! And further, he saith, *Quid infelicius est quam Amator esse & non Dei?* (i. e.) What greater Unhappiness can there be then to be a Lover, and not of God? And then we may be sure, *Amor Dei amorem proximi generat,* (i. e.) The Love of God will produce Charity to our Neighbour, and this will bring Peace to the World, and make it a Parádice.

In the next place, as to Custom and Habit, which is said to be a second Nature, both *Aristotle*, and *Gallen* tell us, That Custom is an ascitious Nature. To which *Gallen* also adds, That a Habit in any thing is a lasting, and hardly dissolveable Disposition; long Use and Exercise at last become Nature, Custom, (saith

another) is the most intollerable Tyrant, and that the greatest Sin by Custom comes to be accounted as nothing. And *Cicero* also saith, That so great is the Infection of evil Custom, that the Seeds of Virtue communicated to us by Nature, are choaked by it, and Vices contrary thereto begotten. To which a late worthy Author further adds, That Consuetude in Sin doth so Corroborate Men in Sin, that a vitious Person cannot do well, even if he would, through an inveterate Inclination of Will; Men become so addicted to Evil, and so averse and disaffected to Good, that no Arguments to the contrary weigh with them; they grow so alienated by impure Habits, that all Virtue becomes distastful, and Wickedness grows a Pleasure, (which is a woful Case indeed) So that much of our Impotency to Good is derived in Truth upon us, from our Familiarity with Sin. And that every inordinate Desire, is as a Vessel without a bottom, that whatever you put into it, presently runs out, and you can never fill it.

It was excellently Discourfed of by the Reverend D. Tillotson, when Dean of *Canterbury*, in a *Lent Sermon* upon *Ier. 13. 23. Can the Ethiopian change his skin, or the Leopard his Spots, &c.* That it was a difficulty, next to impossible, for a Man to conquer an evil Custom and Habit in Sin, and that without a great deal of striving, diligent endeavours, assisted by a great deal of the Grace of God, it could not be conquered and subdued. But hence we may learn also, how we may make Virtue and Goodness easie and delightful to us, if he will, by accustoming our selves to it.

In the next place, as to Conversation, to which, Man (being a Sociable Creature) hath naturally a strong Inclination, noble Conversation, (as one calls it) the great Comfort of human Life, concerning which, a late Reverend Author hath given us these wise Cautions and Advice. Above all, (saith he) have a great care

care to shun and avoid the Company of wicked Men ; for the World is so full of them, that one can scarce go a step without meeting them ; keep your selves from them, if you desire not to sin, a mad Dog, a Viper ready to burst with Poison, are nothing so dangerous.

Now as to that noble Conversation of Man and Wife in the Matrimonial State. The *Roman Tacitus* tells us, *neque aliud probis quam ex Matrimonio solatium esse,* (i. e.) That Matrimony is the choicest Comfort of Minds, honestly given, according to that saying of the Son of Syrach, *Eccles. 26. 22. That a harlot shall be counted as spittle, but a married woman is a tower against death to her husband.* And further, *Chap. 4. 23. Solomon* also adviseth us, *Prov. 5. 19. Let her be to thee as the loving hind and pleasant roe. Let her breasts satisfy thee at all times, and be thou always ravished with her love.*

And may I, Sir, further recommend to you that great Christian Duty of Justice and Charity, the Sum of the Law and the Prophets, to do as you would be done unto? To give it you in the Words of a Reverend Divine of the Church of *England*, in an excellent Printed Sermon Preached in *London, Nov. 29. 1684.* at a Country Feast. The shortness, (saith he) of human Life, and the difficulty and tediousness of Learning, and the Intricacy of Knowledge, and the multiplicity of particular Cases, Exceptions and Restrictions, hath in all Arts and Sciences, recommended the usefulness of short Aphorisms, of compendious Axioms, of little Summaries, and comprehensive Abridgments, in which are contained the Substance, Pith, and Marrow of Things, and which are as so many Polestars to direct us in all our Doubts, and as so many Clues to guide and extricate us in the Labyrinth of Knowledge, in the variety and Meanders of human Affairs. Accordingly, (saith he) our good Lord, our gracious Law-giver, Jesus Christ, in condescension to our Infirmary, and in Compassion to our Weakness, has in the Art of Godly liv-

living, in this Art of Arts; epitomised our Duty, and comprised in one easie and plain Rule, all those numerous, and sometimes difficult Precepts which are diffused, and are more largely commented upon, in the Law and the Prophets, in the short Abridgment summed up in this Golden Rule, of my Text; *viz. All things whatsoever ye would that Men should do unto you, do ye even so to them.*

Now in the next place, tranquillity of Spirit is said to be the sovereign Good of Man, and to this Innocency and good Conscience are necessary. Accordingly was the Wise and Christian Advice, which the Famous L. *Burleigh* in *Q. Elizabeth's* Days, is said, gave to his Son; Labour, (saith he) to keep a good Conscience for thy Comforter; for he that is disfurnished thereof, hath fear for his Bedfellow, care for his Companion, and the sting of Guilt for his Torment. And indeed it hath been observed for an undoubted Truth, that true Religion is the strongest Exciter, and Spur to the Virtue of Integrity and Honesty, fixing and engraving them upon the Heart of Man, making such deep Impressions on the Soul, that a Man shall even prefer Death to the foregoing of his Duty; (for as it hath been said truly) That it is not enough to be Just, and where there is Honour to be got, but to continue so in defiance of Infamy and Danger, is that approves a Man's Fidelity. In truth, (as Sir *Francis Bacon* used to say,) That Prosperity and Riches was the Blessings of the Old Testament, but Affliction was the Blessing of the New, the Cross was the way to the Crown. There are (it is most certain) Difficulties in Religion and Virtue, especially at first, and that the ascent up Virtue's Hill, is hard and tedious, especially in the beginning and entrance into our Christian Warfare and Race, but the Serenity and fair Prospect at the top, is sufficient to invite to the labour of undertaking it, the Reward being no less than an eternal weight of Glory in the highest Heavens. As

the Apostle St. Paul calls it, 2 Cor. 4. 17. And what Man in his Wits, and not a Madman, but would prefer an Eternity of Happiness before a few short-liv'd transitory Pleasures of this frail Life here in this World?

I know, Sir, your Religious and Virtuous Education hath been such, that you are not a stranger to most of the things I have now presented to you, but this is most true also, that wise Men have need sometimes to be put in mind of what they know already. Pardon, Sir therefore my Attempt of Kindness and Affection to you, who am,

Dear Cousin,

Your

Affectionate Kinsman

And very humble Servant.

London, May 13. Anno 1696.

WHY may I not now further add to my said Letter? What *Aristotle* saith of Riches, That one of the best things that belong to Riches, is to get the knowledge of them, how little they are good for? How unnecessary? How dangerous? How destructive in most to the true Felicity? And what *Plato* also telleth us, That it is best for a Man not to be Rich, for his Riches will enable him to compass his Desires, and those are usually evil; therefore I shall never grant, (saith he) a rich Man to be truly happy, except he be truly good, but to be extremely good, and extremely rich, is impossible; no wonder then at that smart saying, (alluding to our Saviour's Words) That it was as rare a thing to find a Venison Pasty in a poor Man's Cubbard, as to find a rich Man in the Kingdom of Heaven. And *Seneca* saith, That God could not traduce these things of the World, which Men so much desire, more, then by

taking them from the best of Men, and giving them to the worst. And indeed it hath accordingly been the Observation of wise Men. That Wealth hath seldom been the Portion, and never the Mark to discover good Men. But that God Almighty, who disposeth all things wisely, hath of his abundant goodness deny'd it, (he only knows why) to many whose minds he hath enriched with the greater Blessings of Knowledge and Virtue, as the fairest Testimony of his Favour and Love to them, according to that saying. *Amor Ingenii nunquam divitem facit* (i. e.) That an honest and ingenious Mind never makes a Man rich with the Wealth of this World, (a lively Instance whereof We have had in our Age, in that excellent Person, Sir Francis Bacon, L. *Norham*, who was accounted by Sir *Julius Caesar*, (in whose Family he was in his low Estate, as a Burthen to it) and my L. *Brook*, (as is said) denied him a Bottle of Small beer) And in truth, such noble Souls are above those transitory and fading Riches of the World, and regard them not, and have little need of them. As it is said of the Gods, by the Philosophers, and that truly, That they want the fewest things, so it may be said of good and virtuous Men, who are most like them, they content themselves with a few things. According to the Advice of the Apostle *St. Paul*, 1 *Tim.* 6. 7, 8. *Having food and rayment, let us be therewith content; for we brought nothing into this world, and it is certain we can carry nothing out.* And it hath been an Observation of wise Men, That there is no Heart so poor and barren, as that which is set upon Riches and Abundance, like to the ground where Gold and precious Stones are, is most Barren, for in truth, Virtue and Goodness is the true Riches, and yields the fullest Satisfaction to the Soul in this Life, and then fits and Capacitates it for, and thereby ensureth to it eternal Felicity in the next Life. And it hath been observed to be a thing of great Difficulty

difficulty to possess the Riches of this World, and not to have our Hearts set upon them, according to that saying, *Anima. res est optima non trahere mores.* (i.e.) Its a hard thing not to have our Minds set upon Riches.

Also, why may I not here mention that excellent Advice which that Statesman, *Machiavel* gave to all Princes and Republicks, who would keep themselves from Ruine; above all things to preserve the Rites of their Religion uncorrupt, and to maintain it venerable; for that there was no surer sign of a Countries Destruction, then to see in it a Contempt of Divine Worship, unto which I think may be added, That to keep up Religion; and the Worship of God venerable, it is necessary that the Credit and Reputation of the Clergy be kept up also. And it had been long since observed, that the City *Troy* lost their Gods before their City.

As also that excellent Discourse of that Reverend and Pious Man, *Philip Melancthon*, to our English Ambassadour in Germany, *Sir Richard Morrison*, in the beginning of the Reformation, viz. That the Reformation of Hearts should go before that of the Churches, and that Men should try that on their own Hearts, which they design upon the Church; for that Deformity within would soon betray the Pretenders to Reformation to such private Designs as must needs hinder the publick Good.

And also that prudent Caution of a late Reverend Divine of the Church of England, *Dr. Cudworth*, in his Sermon at *Lincoln's Inn*, *June 1664.* viz. That if there be not a due and timely regard had to the Commands of Lawful Authority in indifferent things, and to order Peace and Unity in the Church, it may be easily foreseen that the Reformed part of *Christendom* will at length be brought first to Confusion, by crumbling into infinite Sects and Divisions, and then to utter Ruine. All which concerns us Protestants to consider, Prudence being accounted next to Prophecy, if we observe also what *Sir Edwin Sande*, long since hath told us in his *Europa Speculum*, Speaking of the Romanists, who have the Pope as a common Father, Advisor, and Conductor to them all, to reconcile their Enmities, to decide their Differences, and to unite them together, which is their Glory, as also upbraiding to their Enemies, (meaning the Protestants) who are on the other side as severed, or rather scattered Troops, each drawing a diverse way, &c. And now, may I conclude, and say I pray God preserve my Mother the Church of England, and grant that she may never renounce her Integrity and honest Principles to preserve her Religion. And her Children may also live in the Fear & Love of God, without which our Reformed Christianity will be no Advantage to us. And O that this poor Essay, (in Addition to my New Years Gift, or Advice to my Godson) may be any way useful, especially to caution all Persons to the avoiding those most dangerous Rocks of Hypocrisie, inordinate Love of